

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, FEBRUARY 21, 1901.

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Dr. H. F. Sproles has been selected to deliver the missionary address at the Seminary, at Louisville, in May.

Our Dr. B. D. Gray leaves the pastorate of the First Baptist church, Birmingham, Ala., to accept the presidency of Georgetown College, Ky.

Rev J. D. Jameson, formerly of Mississippi, but now of Louisiana, has been called and accepted the church at Mansfield. He will give them some good preaching.

The committee on Presbyterian revision, met last week in Washington, and drew up a majority and minority report, both of which are to be presented to the general meeting in the spring.

Rev. Willis Eubanks (colored) of Lucknow, paid this office an appreciated call last week. He is just beginning to preach, and says that, to him THE BAPTIST "is sorter equal to a ministerial college."

Three weeks ago, we announced as a piece of news, that John D. Rockefeller, Jr., had given \$200,000 to found a school for the poor of New York; and it is still going the rounds. But where did you see it first?

Dr. A. C. Dixon has resigned the pastorate of the Hanson Place Church, in Brooklyn, to accept the call of the Ruggles Street Church, in Boston. Dr. Dixon has served the former church ten years, with great success.

"Convince a man against his will;  
He is of the same opinion still."

The Recorder still insists that the Baptists alone could evangelize the world in five years, and "completely obey the great command, to preach the gospel to every creature;" and we still insist that, it could not be done, only after the "cheap John" style, as indicated in our issue of February 7th—and here endeth the first lesson."

Brother Lovelace, of Eupora, says: "We are well pleased with our new field here, and at Walthall. Have a good comfortable pastor's home, and a good church building, with a good generous membership. We are suffering from vaccination, and have been greatly hindered otherwise in the work since coming on the field; but already feel that great blessings are in store for me—just ahead. There is great need of teaching on Mission and Educational lines in this country. Hope to have a lively B. Y. P. U. real soon, here.

During the last week this office has been honored by the presence of Revs. J. L. Finley, Williamburg; A. V. Rowe, Winona; R. A. Colron, Cleveland; P. I. Lipsey, Clinton; L. E. Hall, Hattiesburg and brother A. P. Trotter, Winona, J. T. Ellis, W. I. Rosamond and W. R. Tate, Goodman.

While some have given their hundreds to the Jackson church building, let no one ever be thought of as being equal to Dr. Sproles in his efficiency in building the edifice of the First Baptist Church, Jackson. Many have done well, but he has excelled them all. That building stands a monument to his untiring efforts.

While the building stands, it will be associated with his memory.

The Zionist movement for the Jewish colonization of Palestine meets a serious check in the sultan's decree that no Jew who enters that land shall remain more than three months, or be permitted to acquire landed property. The London Spectator refers this action of the Turk to Russian diplomacy, which scents in Zionism a movement of Germany to acquire a "sphere of influence" in southwestern Asia. "The voice is the voice of Abdul-Hamid, but the hands are those of Russian foreign ministers."

We are certain that enough has been said about the Juniper Grove affair. All that have written on the subject are together anyhow. Each has emphasized a certain feature. We had thought of printing a half a dozen or so more articles on this subject, but we have received so many articles that it is impossible to print half of them. They would fill an entire paper with plenty of spare. We trust that every brother though he may have written for publication will at once see the justice of cutting the matter off here.

A very delightful thanksgiving service was held in the First Baptist Church, Jackson, on last Lord's day, which was opened with a full financial statement, from start to finish, by Capt. J. T. Buck. The exercises were participated in also by Capt. Mims, Gov. Longino, the pastor, and the editor of THE BAPTIST. The service was held for the purpose of expressing our gratitude to God for enabling us to cancel the mortgage which had so long encumbered our church property. The church owes no money on the building, but it owes a debt of lasting gratitude to the Baptists of the State at large, and to the Home Mission Board, for their generous and timely aid, without which the debt could not have been paid, and above all to Dr. Sproles. Surely this church will evermore be a liberal contributor to both the Convention Board and the Home Mission Board, its acknowledged benefactors.

Among the new features planned for the Chautauqua season next summer, may be mentioned the Chautauqua Dramatic Club. This institution will be organized for the special study of the drama, and during the summer a number of first-class dramatic entertainments will be given in the amphitheatre. It will also be of interest to dramatic students to know that Mr. Joseph Jefferson has been invited to deliver an address at Chautauqua next summer.

A little more than two months remain to us for work before the meeting of the Southern Baptist Convention, in the city of New Orleans. There is much to be done; but, with a clear track, we should accomplish much in this time. A clear track? Yes, the Jackson church debt is now a thing of the past. Brother pastors, throughout the State, do not lose a single moment. Begin now the instruction of your people as to our Lord's command to give the gospel to the perishing, and as to the needs of the situation. Our Baptist people are noble people. Surely they will obey the Lord, if only they know.

The editor, in company with quite a number of brethren from various places, made a trip to Gulfport last week, to inspect a plot of ground which had been suggested as a suitable site for a Chautauqua Association. The entire party of about twenty, together with several gentlemen of Gulfport, gave it as their judgment, that it would be a wise thing to inaugurate a Chautauqua movement at that place. Up to date something over \$5,000 of stock have been subscribed for. More will be said on this subject in THE BAPTIST for the information of the Baptists in the State.

It is said that there are 20,000,000 packs of cards manufactured in America every year, or one pack for every two and a half persons, old and young, in the United States. And these are all used as fast as made, and the demand increases.

They find their way into the pockets of our boys, into the hands of our girls, into the parlors of our homes, into the lowest and vilest dens of iniquity of earth; and wherever found, the tendency is ever one and the same—downward—and it does not matter what you call the game you play, nor where, nor by whom it is played. The "Maids and Matrons Club" may play for a prize, the boys may play for treats, and the professional for stakes, but it is all gambling, and leads rapidly that way. So if you want your son, or your brother, or your friend to become a gambler, you can greatly assist him on the way by giving card parties in your home.



## WHICH ROAD FOR A CHRISTIAN?

There are but two great roads to be traveled in the earthly pilgrimage. These roads are as clearly defined in the Word of God as are the two classes of men, the saved and the unsaved. The one road is that of conformity to this world, in all its precepts, examples and spirit; the other road goes in a distinctly opposite direction, getting as far away as possible from the spirit of conformity to the world. The two roads are thus indicated by Paul: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Now, for a Christian, it goes without argument that the latter is the proper road for him. But it would seem that, to many Christians, the two roads become confused. They have difficulty in discerning and discriminating as to the proper road to take. This is sorely unfortunate in every respect. The children of light need to know their bearings, and the proper pathway for their feet need to be as luminous as the light, and bright to be traveled as steadily as the needle turns to the pole.

The supreme trouble with the world is its utter non-conformity to God. It lives for self, plans for self, thinks and acts only for self. It is completely self-centered. It thinks only of "I," "me" and "mine." It seeks money for self. Its pursuit of pleasure is for self-gratification. The will of God never enters into its consideration. Thought of Him is put as far away as possible. Its treatment of God is practically the same as if there were no God. It is not that this or that or some other particular thing is wrong with the world, but it is the spirit of the world that is all wrong, because it is self-centered and therefore it utterly ignores the will of God. A great writer speaks of it in this language: "Worldliness is determined by the spirit of a life, not the objects with which life is cognizant. It is not the 'flesh,' nor the 'eye,' nor 'life,' which are forbidden; but it is the 'lust of the flesh' and the 'lust of the eye,' and the 'pride of life.' It is not this earth, nor the men who inhabit it, nor the sphere of our legitimate activity that we may not love, but the way in which the love is given, that constitutes worldliness."

Take what falls under the general designation of worldly amusements. How far should a Christian go? Where ought he to draw the line? What should be his relation to the round of amusements in which people more or less engage? The question is not infrequently asked by a Christian. May I do this, that or the other thing, and yet not do work as a Christian? What is the proper answer to all such questions? Surely, the statements of Paul, indicated above, ought to be a sufficient answer: "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

To be specific, take the three great amusements that have long been national and international in their influence, viz: dancing, theatre-going and card-playing. What is a Christian's proper relation to these three institutions? This question has been asked ten thousand times. It will probably yet be asked times without number. Before seeking for an

answer to the question, let it be said that indiscriminate and railing accusations, and ill-tempered and wholesale abuse against those who indulge in such amusements is manifestly not the best way to proceed touching these matters. There is a more excellent way of procedure—the Christian method and spirit must certainly obtain, in any right solution of all such matters. It is regrettable to the last degree that in matters of church discipline this seems to be sometimes forgotten.

But, to the question of a Christian's proper relation to these three great institutions. The limits of this article forbid any elaborate answer. Certain self-evident facts, however, ought to weigh very much with a Christian conscience. Let them be put in the form of questions:

1. Do they harm the body? If so, they ought to be given up. This writer has not the semblance of a doubt that many a fair young life has contracted consumption and other ills as fatal to the body; by the late hours, insufficient dress and physical exposure growing out of these amusements. It surely does not need to be argued that whatever debilitates, cripples or pollutes the body ought to be shunned. The invalidism now and then seen in the cases of mothers, wives and daughters, growing out of these institutions, is to the last degree pitiable.

2. Do they harm the mind? Let the question be squarely faced. Indulgence in them does one or two things—it either harms or helps the mind. Which does it do? Will any one insist that these institutions really help the mind? What mental qualities does dancing call into play? Monkeys dance, and so also have horses, dogs, cats and even elephants been taught to dance. Which would be the better for the young man or woman, to spend the leisure evening hours in the reading of books that would give delightful entertainment and profitable instruction as well, or spend the evening in the indulgence of these amusements? It is said that thirty million packs of cards are manufactured every year in America. What an index is this to the limitless waste of precious time. It will be remembered that the game of cards was invented for the entertainment of a king who was an idiot! Of the game, Addison says: "It is very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black or red spots arranged together in different figures. Would not a man laugh to hear any one of his species complaining that life is too short?" If these institutions do not help the mind, they ought to be given up.

3. Do they harm the moral nature? Again, let it be said, this writer would bring no railing accusation against the people who indulge in these institutions. He personally knows some of them, and he knows them to be cultivated and noble men and women. Their lives are beautiful and entirely above the semblance of any reproach as to their moral character. But, after he has said all that, he must go on to affirm that it is his deliberate and unalterable conviction that dancing,

card-playing and theatre-going do not tend to strengthen and ennoble the moral nature, but, instead, to harm it. Face the question candidly: Is the tendency of these institutions towards the strengthening of the moral nature? If not, then there ought to be no difficulty as to a Christian's determining his proper relation towards them. Who believes that the tendency of the dance is towards the strengthening of the moral nature? Not long ago a prominent police commissioner of New York city, in a careful report, gave it as his opinion that three-fourths of the abandoned characters of that city could trace their fall to the dance! A distinguished minister, also, of that city, recently made a careful examination of 200 plays that were produced in regular order in the theatres there during a certain period, and he declared that it was only a very small per cent of them that a decent man would be willing to have read in the presence of his family, and that many of them were filled with spectacular obscenity and the display of woman's shame. Beyond any question, card-playing in the home has often led to the most disastrous results with the boys who there learned how to play and caught the passion for playing. The impulse was there planted and grew on and on into the consuming passion of a gambler. And gambling has led from one bad thing to another. Not long ago the incident came to light in one of our cities, of a mother who was brought to awful grief and humiliation by the outcome of her son's gambling. When she asked him, with sobs of pity and shame, how he came to be led into such a maelstrom of shame and lawlessness, which meant his long imprisonment, he replied: "Mother, I received my impulse towards this course when I was a little boy, playing around your knee, and saw you one day win your beautiful vase, at a game of progressive euchre!" Ah, what must have been that mother's remorse and self-upbraiding? Anthony Comstock, of New York, after many years of painstaking investigation, declares that many of the very lowest gamblers of that city, to his certain knowledge, are sons of the first families of that city, and were taught at home to gamble by their mothers and sisters.

4. Do these institutions suggest good or evil? Everything has an atmosphere about it. What kind of an atmosphere do these institutions send forth? If good, let them be publicly and earnestly advocated everywhere. If bad, a Christian ought at once to know his right attitude towards them. The dance is linked with a great evil institution that is world wide. Some of the darkest history of the race is connected with it. A vast deal of its odor and atmosphere may not be described in the polite society of either men or women. Even if certain forms of the dance were granted to be harmless, ought a Christian to consent to be associated with an institution with such a malodorous history? Look at the game of cards in the same light. Its atmosphere is desperately bad. It is the gambler's chief instrument. It has often murdered to accomplish its purpose. In every land it has wrecked its victims without number. Can a Christian consent to be a Partner, even to any degree, with such an in-

stitution? As to the theatre, it is granted that some of the plays are not only really instructive, but have a moral tone, also. But no man can deny that such a play is the rare exception to the general rule. No railing accusation needs to be here brought against actors and actresses. But what of the theatre as an institution? Who knows of one as a suitable school for good morals in all the world? How significant that the leading actors and actresses are careful to the last degree about their own children attending the theatre. Edwin Booth, Mary Anderson, and other notable theatre performers, were remarkably careful as to their own children's attending the theatre—they permitted it only on the rarest occasions, and they put their course on moral grounds. Booth, it will be remembered, once sought to build up a strictly moral theatre, with the result that it failed and paid five cents on the dollar. Henry Irving's similar effort shared a similar fate. These are very significant facts. The famous actor, Edwin Forrest, once went to hear Dr. Brantley, of Augusta, preach a sermon on the immoral tendencies of the theatre. The great actor lingered, after the benediction, to say to the preacher: "Sir, what you have said to-night is true; only you have not painted the picture as dark as it is." Ought a Christian to be willing to be associated to any degree with an institution with the tendencies of the theatre? These institutions cannot be considered abstractly. Their associations and tendencies must be taken into account. They cannot be ignored.

5. Do these institutions tend to help or harm us, in the God-given purposes of our lives? This question ought to mean much to a Christian. Whatever helps us to fulfill our true mission in life is to be fostered, and the opposite condemned. The merely pleasure-seeking spirit is one of the most enervating foes to the permanent welfare of any people. Communities and whole nations have gone down before it. This was the spirit that wrought the destruction of Rome. It is today working the destruction of many individuals. Fearful the description of the results of the pleasure-loving spirit, as given in Job: "They take the timbrel and the harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? And what profit should we have if we pray unto Him?" In an army of the other days, during a several weeks' lull of battle, some cavalrymen taught their horses to dance to the strains of martial music; but, alas, when the real battle came on and the music for the inspiration of the soldiers began, the horses would do nothing but dance, and destruction soon swept down upon their riders.

Christianity does not deprive us of one needful and rightful pleasure. Indeed it gives to its true subjects a joy and a peace unknown to the world, and which passes even the understanding of the saints. After this is said, it must also be said that life is a most serious business. Christians are to walk worthy of

are called. Anything and everything that tends to conform their spirit and affections to those of the world, are by that sign to be disregarded. Does indulgence in these institutions deepen piety, increase prayerfulness, quicken the sense of responsibility, for the lost, deepen the sense of obligation to God, make the hope of heaven sweeter and Christ dearer, and the doings of his will the heart's deepest desire? If so, let all God's people indulge in them to the last limit possible. If not, a Christian ought to have no trouble in deciding what should be his stand concerning them. It is a sad thing for any Christian to live in the twilight on these questions. He owes it to himself, to Christ's church, to a lost world, to his Divine Master, to come out of the twilight into the clear day. The writer recently heard a noble young Christian worker remark: "Until recently I had just enough religion to make me miserable and not enough to make me happy." The explanation was that he no longer lived in the twilight as to Christian thinking and practice. Paul states a sublime principle covering a multitude of these oft-rising questions when he states, concerning the eating of meat offered to idols, that though he had the right to eat, since it would not harm him, yet he had the higher right not to eat, because it might harm his weaker brother. When a plain garden worker was once covering some tender vegetables against possible frost, the owner insisted that such course was not necessary, to which the plain man most wisely replied: "Better be sure than sorry." O child of God, weak and hesitant concerning the indulgence of anything doubtful in its effect on your own spiritual life and your influence over others journeying with you rapidly into eternity, heed the wise words: "Better be sure than sorry."—Geo. W. Truett, in *Texas Standard*, Dallas, Texas.

## Some Reasons Why the Home Mission Board Should Renew Missionary Work Among the Indians.

1st. Jesus commands it. Go ye into all the world. The Indians are a part of the world and there are many tribes in the United States where the Board has never done any missionary work.

2d. Gratitude demands it. In the city of Savannah, Ga., is a huge pile of rock, uncarved, and inscribed to the memory of Tomochichi, a chief of the Muskogees, who was the friend and protector of Gen. Oglethorpe and his little band of emigrants who first settled that State. No Board, Society or Convention is now doing any mission work among the Muskogee Indians.

3d. Justice demands it. The five civilized tribes were forced from their homes in the Southern States after suffering great wrongs at the hands of the whites, and driven far off into the Western wilderness. After again making comfortable homes and gathering plenty of stock, because of their loyalty to the Confederacy, most of them were despoiled of everything they possessed during the civil war, and again reduced to poverty. In some of the tribes the Negroes were forced upon them as full citizens with equal share in their

lands, annuities, schools, etc.

4th. The great interest in and success of the Board's Indian work before the war demands a renewal of this work. The Minutes of the Southern Baptist Convention before the war show that the Indian mission had a very strong hold upon the interest and contributions of the churches in the South. One of the most interesting parts of the reports of the Home Board was that which related to this work.

5th. The present condition of the work demands it. There are forty thousand non-English speaking Indians in the Indian Territory, and I am the only white man working especially for them. The Creeks have been pleading for years for the Southern Board to send some white missionary to take the place of brothers Buckner and Blake. They have had no white missionary among them for more than fifteen years. Many of the churches are almost broken up. There has been no session of the Creek Association since 1898.

6th. The Home Board is now expending only three hundred and twenty dollars a year in its work for the full blood Indians. The appropriation for work among the Indians of this Territory is only seven hundred and ten dollars, of which the Southern Board pays four-ninths. The Board does no Indian work elsewhere. This sum is less than one per cent of the receipts of the Board. Less than one cent out of each dollar contributed to the Board is expended in work for the Indians. The General Convention of Indian Territory with the co-operation of the Home Mission Society, New York, and the Home Board, at Atlanta, expends eight thousand dollars for work among the white people of Indian Territory, and seven hundred and ten dollars for work among the Indians.

7th. If the Home Board would add six hundred dollars to its appropriation to the General Convention of Indian Territory for the support of a capable white missionary among the Creeks, it would be a blessed thing. Are there not enough churches in the South sufficiently interested in the Indians to supply the Board with the needed six hundred dollars?

Sincerely,

J. S. MURROW.

Atoka, Ind. Ter., Feb. 9, 1907.

## Ordination.

On the evening of the 7th inst., in accordance with the previous order of the Clinton Baptist Church, the Presbytery, consisting of the pastor and eleven resident ministers, met in the presence of said church, and set apart to the full work of the Baptist ministry, by the laying on of hands and prayer, after thorough examination, Bro. B. B. Hall. Bro. Hall recently came to us from Texas. He is a son of the lamented Rev. R. N. Hall, formerly of Mississippi, but who died some time ago in Texas. May the mantle of the Father have fallen upon the Son. We commend Bro. B. B. Hall to the confidence and sympathies of the brotherhood at large.

J. BASKIN,

Sec. of Presbytery.

Clinton, Miss.



# The Charter of Incorporation of Gulfport Chautauque Association

SECTION 1.—It is known that L. E. Hall, S. B. Butler, A. W. Taylor, J. W. T. Lowrey, J. J. Bailey, Dr. E. A. Shepherd, W. M. Burr, D. M. L. Lee, E. G. L. Lee, R. F. Phillips, R. A. Clinton, Dr. G. C. Smith, J. K. Johnston, J. L. Poley, Z. T. H. A. H. Longino, J. M. Franklin, J. J. Lee, A. L. O'Brien, Dr. T. E. Row, J. McAlpin, Mrs. T. P. Cary, T. A. Wood, E. Scarborough, J. E. Seay, Dr. W. H. Hal, Pr. A. W. I. Thomas, J. W. Smith, R. C. Johnson, and such others, may be hereafter associated with the Chautauque and assigns are hereby made and constituted a body politic and corporate under and by virtue of Chapter 25 of the Revised Code of Mississippi, and the Act supplementary thereto.

SECTION 2.—The name and style of the corporation hereby created shall be, "GULFPORT CHAUTAUQUE ASSOCIATION," and under such name and style, this corporation may exist for a period of fifty years, from and after the date of the approval of this charter by the governor, unless sooner dissolved by a vote of not less than three-fourths of the stockholders.

SECTION 3.—The domicile of this corporation shall be in the County of Gulfport, County of Harrison, State of Mississippi.

SECTION 4.—The objects and purposes of this corporation are to promote the intellectual, moral and material welfare of the people, and to inaugurate, under the teaching of the Baptist denomination, by and through a Chautauque Association.

SECTION 5.—This corporation may acquire by purchase or otherwise, and have, hold and enjoy such real and personal property as may be deemed necessary to its successful operation in the execution of its purposes, not to exceed in value the limit fixed by law, and shall have and possess all the rights, powers and privileges conferred on corporations generally by the Constitution and laws of the State of Mississippi.

SECTION 6.—The Capital Stock of this corporation shall be Twenty Five Thousand Dollars (\$25,000.00), to be divided into Twenty Five Hundred shares of Ten (\$10.00) Dollars each, but this corporation may begin business when Five Thousand Dollars of such amount shall have been subscribed for and paid into the treasury of the Corporation; and the capital stock may at any time be increased to ONE HUNDRED THOUSAND DOLLARS (\$100,000.00).

SECTION 7.—This corporation may establish all necessary bylaws, rules and regulations, not contrary to law, and amend or repeal the same at pleasure, and may have and use a corporate seal.

SECTION 8.—The powers of this corporation shall be vested in a Board of fifteen Directors; two-thirds of whom shall be members of regular Baptist Churches, in good and accepted standing in the Churches to which they belong, to be chosen annually from the stockholders; and its officers shall be a President, Vice-president, Secretary and Treas-

urer, to be selected by the Directors from their number, and such other officers, agents and employees as may be deemed proper. The duties of all officers, and the manner in which the powers thereof shall be exercised, may be prescribed in the by-laws.

SECTION 9.—No entertainment of questionable propriety from the standpoint of a Christian, shall ever be allowed or held within the buildings, or upon the premises of this corporation.

SECTION 10.—Each stockholder in this corporation shall be individually liable for the debts thereof contracted during his ownership of stock therein, for the amount of balance that may remain due or unpaid for on stock subscribed for by him, and so further.

SECTION 11.—Each stockholder in this corporation shall be entitled to one vote for each share of stock held by him, on every business proposition, and one vote on every moral proposition, to be cast in either case by the owner of the stock or by proxy.

SECTION 12.—The stockholders may hold their first meeting for the purpose of organizing this corporation hereunder at any time after approval hereof by the Governor, each stockholder to have had five days notice of the time and place of said meeting.

SECTION 13.—This charter shall become operative and be in force from and after the date of its approval by the Governor.

IN WITNESS WHEREOF, The said incorporators have hereunto set their hands, this the—day of February, A. D. 1901.

## Mark Twain Spits at the Missionary.

We are sad, the widest known man in America, the man who has done more to make the world "laugh and grow fat," than any other, living or dead; in his old age has so far forgotten himself, and done despite unto the good esteem in which he is universally held, as to join in with the rabble, the course and the vulgar, who mock and spit at everything good and noble in man, and make the most wicked and cruel attack upon the Christian missionary, that we have yet seen.

He wrote on Christmas eve, for the February North American Review, and took his data from the Tribune and Sun, of New York.

He writes under the caption "To the Person Sitting in Darkness" (without even thinking of himself it appears,) reciting two accounts from the Tribune—one of plenty and contentment on the Christian side, and the other of sorrow and discontent, as found in the slums of the great city—and then he lights into his theme, with an ignorance or wilfulness never equaled or surpassed. He tells of a dispatch from Peking, that tells of a missionary by the name of Ament, who at the close of the Boxer uprising, went and levied indemnity upon the stricken people of the devastated country, to the amount of dollar per dollar for the property loss, and three hundred taels each for the three hundred converts that were killed in the uprising, and 13 times the amount of the indemnity

besides, all of which he is to use in preaching the gospel—it is a wonder he had not charged him with using it on himself, isn't it? This is what Mark Twain says about it, after reading the Sun, whereas, if he had read the Independent, or inquired of some friend to the cause of decency and honor, he would have found the facts to have been these: Mr. Ament, one of the best missionaries ever sent out by the Congregationalists, or any other people, one who had courage and grace to stand his ground, "when (nearly) all but him had fled," at the close of the Boxer outrages found himself surrounded by the wives and children of three hundred families, whose husbands and fathers had been killed, and all these were crying for bread. "What could he do? He had nothing himself. So he goes, under the approval of the viceroys, to the villages around and asked an alms in the form of an indemnity, that the widow and her orphan children might not die of starvation, and scarcely got enough to tide them over the famine until they could otherwise be cared for. This is the crime (?) with which Mr. Ament is charged, and to which, of course, as an emergency act he is proud to be able to enter the plea of "guilty," but after all this, our Mr. Clemens must bring him in court, and hold up not Mr. Ament, but the cause for which he was giving his life, to ridicule and scorn, and do it, too, for "revenue only."

Then to show his lack of fairness, or information as to the subject he was discussing, he lumps all of the missionaries together—Catholic and Protestants, European and American—without the slightest discrimination at all; and more ridiculous still, puts the whole missionary movement on a par and synonymous with the "benevolent assimilation" policy of the present administration. Poor man, he may know much about many things, but his ignorance of the most common place things in missionary annals, is simply appalling.

A great many innuendoes have been flung into the face of Christianity, regarding the motive and policy of missions. But one would scarcely have thought that even so fine a humorist as Mark Twain would undertake the daring thing of making a joke of the conduct of some missionaries, for the entertainment of even a pleasure-loving audience, or circle of readers. Without regard for its authenticity, he quotes an extract from the New York Sun which, however reliable in some respects, is known to be no friend to missions.

In reference to Mark Twain's reckless disregard for the facts relative to the conduct of a certain missionary, in China, The Standard, at Chicago, says:

"But the picture drawn by the Sun's correspondent, adopted without question by Mr. Clemens, of a missionary pirate 'squeezing a thirteen-fold indemnity out of the pauper peasants to square other people's offenses, thus condemning them and their women and innocent little children to inevitable starvation and lingering death, in order that the blood-money so acquired might be used for the propagation of the religion, with such an insult to

Christian intelligence, a grotesque slander and a cowardly lie. Mr. Clemens should learn that they who pose as prophets of freedom should first learn to bow as disciples of truth."

## Notes on our Foreign Mission Work.

The missionaries in China are writing more cheerfully. Most of those who had to leave their work have returned to their posts, and they want reinforcements as soon as possible to enter the open doors. Southern Baptists ought to double their forces in that great mission field in the near future.

The last Southern Baptist Convention instructed the Foreign Board to greatly enlarge its work. Already eighteen new missionaries have been appointed. Others are much needed especially for China and Africa. Our people should pray the Lord to send them forth.

Southern Baptists can give \$200,000 this year as easily as \$100,000 in 1893. Our country has been greatly blessed. Many of our people have been graciously entrusted with large means. If consecrated to God, these will be a blessing to them and their children. Otherwise they will be a curse.

On account of the large increase in our work, we need a large increase in contributions. Some individuals and some churches are giving \$500 or \$600 a year to pay the salary of a missionary. Others are giving enough to pay the salary of a native preacher in the foreign land. No church ought to be satisfied which is not giving to send the gospel to those who have never heard of Christ.

Southern Baptists ought to average more than nine cents a year for Foreign Missions. Some churches average two dollars a member. The trouble is that so many do not average two cents. Will the reader compute the average in his church, and see that it is increased by more giving and larger giving?

Dr. Geo. B. Taylor has sent in his report for 1900. It shows good progress in our European Mission. There were many more baptisms than for the previous year.

Rev. R. E. Chambers wishes to return to Canton in the fall. He is anxious to secure funds to enlarge the operations of the Chinese Publication Society. Brethren can do well by investing from one to a thousand dollars in this enterprise, which will mean so much for the evangelization of China.

## Receipts of Foreign Board for Nine Months—

FROM MAY 1ST, 1900, TO FEB. 1ST, 1901.

Virginia, \$11,769.69; Alabama, \$3,842.22; Maryland, \$2,567.73; Georgia, \$10,808.09; Missouri, \$3,844.66; Louisiana, \$1,147.71; South Carolina, \$6,870.61; Tennessee, \$3,375.87; Arkansas, \$1,025.11; Kentucky, \$6,693.10; North Carolina, \$3,248.14; D. C. \$389.06; Texas, \$5,922.56; Mississippi, \$2,758.93; Florida, \$263.01.

## The Presbytery and its Critics.

I have read both Brother Sibley's articles and those of the brethren who have criticised the action of the ordaining presbytery.

I know nothing, personally, of the young brother—not as much, I am sure, as the brethren composing the presbytery, or the church which sustained the action of the presbytery.

But I do know that many mistakes have been made by the churches in ordaining brethren to the ministry. Once or twice, I, unwittingly have laid my hands in ordination upon brethren, which, if I could have recalled would have gladly done so. Paul says: "Lay hands suddenly on no man," referring, it is thought, to the laying on of hands in ordination.

Paul says in another place that he must not be a novice, that is, one who has not in every respect, shown himself to be worthy in every moral virtue, and in the capacity to teach—one who has been proven.

Though ones moral character should be blameless, and his piety and zeal unquestionable, if he be not "apt to teach," no presbytery or church has a scriptural right to lay hands upon him in ordination. One may be well educated, and yet not be "apt to teach." He may be uneducated, in its popular sense, and yet quite "apt to teach," provided he be a faithful student of God's word.

Now, if a little more training in the schools, in the judgment of a wise presbytery, and a wise church be necessary to ones "aptness to teach," surely it is the proper thing for that presbytery and church to do, to defer the ordination, and especially so, since the brother can exercise such gifts as he may possess without ordination. And in pursuing such a course no reference need be had to an educational standard.

Perhaps, if the brethren understood all the circumstances as well as the ordaining presbytery the matter would assume in the eye of the brethren a different shape.

With best wishes for all parties concerned, I am your fellow-servant for Jesus' sake,  
W. I. HARGIS.

## Utica.

We had a good day here yesterday. Bro. R. A. Cooper, of Pontotoc, was with us and preached morning and evening. Bro. Cooper was pastor here several years ago and was much loved by this people. His return kindled their love anew, and his two splendid sermons were greatly enjoyed by all who heard them. All say, "Come again, Bro. Cooper."

While writing, let me say, our new church house is progressing upward as rapidly as it well can. We hope to be home again some time in the spring.

We had "College Day" yesterday. I am hopeful that the collection (for the president's home) will reach \$60.00. Gallman and Damascus will not be left out of this good thing.

Now if I were not afraid, I would sit down by the side of you, brother pastor of the smaller places, and I would say: Let us rise up as one man and do our part in building the

president's home. It goes without saying that the pastors of the larger churches will do their part.

Shall we of the smaller places be found wanting? We be more than they? And, if we will only do our duty, we will;—listen, we will literally beat them giving.

My brother pastors, you of the smaller places, have you not read in the Book, "Ask and you shall receive" money for the president's home? If you charge addition here, I answer try it and you will see the result. You can get something for the asking. You can, you can.

J. L. Low,

Utica, Miss., Feb. 11, 1901.

## Meridian's 20th Century Meeting.

For several weeks we have been arranging for a great meeting in the interest of the 20th Century movement. Just the proper time to hold this meeting so the greatest number of our representative men could be present, has invited our careful consideration; however, we have decided that the meeting shall begin on Friday night before, and embrace the 2nd Sunday in March. It is our desire and shall be our endeavors to make this a great meeting to our city and Association.

Should any one, anywhere, desire to be present with us, let it be remembered that you are cordially invited. Come and enjoy the meeting with us.

D. W. BOSDELL, Sec.

Baptist Minister's Conference.

## The Age of Sensation.

We blame the weather reports for the crimes of climate; we throw upon newspapers many of the burdens of modern sin. They do not mind it, for they are pretty good sinners themselves. But the fact of the whole matter is that a proneness to sensation affects the entire age.

When the leading race of the world reaches that condition calling for reform in manners there need not be any astonishment at the general extravagance in the more joyous and more comfortable places and doings of life.

## The Chances for an African Republic.

The best parallel with South African conditions may be found in certain conditions of our Revolutionary War. The Boer cause is not more desperate than was that of the Americans during the awful times at Valley Forge. When New York and Philadelphia were in the hands of the British—when rich families were vying with each other in doing honor to British officers—when Burgoyne was driving his great wedge southward to cut in twain the Colonies—when Cornwallis was sweeping unchecked up the coast—those were some of the times when the American cause seemed hopelessly lost.

In North America, England once planned to control the entire continent. Instead, there arose here a mighty republic. In Africa she is planning to control, first from the Cape to the Mediterranean, and, this much gained, she would gradually dominate all Africa. It would be but history repeating itself, if, instead, a republic should arise, with its shores laved by the waters of two



## Chautauqua Assembly.

ANNUAL MEETING OF THE BOARD OF TRUSTEES.—REPORTS OF DEPARTMENTS SHOW A PROSPEROUS YEAR.—EDUCATIONAL AND LITERARY FEATURES FOR THE COMING SUMMER.

CLEVELAND, O.—The twenty-eighth annual meeting of the Board of Trustees of the Chautauqua Assembly was held at the Hollenden Hotel of this city, on Thursday, Jan. 10th. In attendance at the meeting were Clem Studebaker, South Bend, Ind., President; Wilson M. Day, Cleveland, 1st Vice-President and Chairman Executive Board; Chester D. Masey, Toronto, Ont., 2nd Vice-President; E. J. Dusenberry, Portville, N. Y., 3rd Vice-President; Ira M. Miller, Akron, Secretary; Dr. Geo. E. Vincent, Chicago, Principal of Instruction; Dr. Wm. A. Darden, Syracuse; Wm. T. Dunn, Pittsburg; Dr. Julius King, New York City; The Hon. Wm. H. Shortt, Youngsville, Pa.; Joseph C. Neville, Chicago; Dr. H. H. Moore, Chautauqua; Capt. Fred W. Hyde, Jamestown, N. Y.; C. D. Fixstone, Columbus.

The reports of the various departments showed a prosperous year. The total receipts for the year were \$93,219.61. The total assets of the Chautauqua Assembly, Dec. 1, 1900, were shown to be \$459,220.38, as follows: Property \$354,055.03; Chautauqua Press Stock \$50,000; Chautauqua Hotel Stock \$35,000; Cash \$7,119.47; Bills receivable \$3,883.02; Accounts receivable \$2,729.33; Office furniture and fixtures \$1,443.83; Winona Assembly \$1,500.00; Merchandise \$1,238.70. The total liabilities are \$194,099.53, leaving a net surplus of \$265,120.85. During the past year valuable and extensive improvements have been added to the local plant of the Assembly at Chautauqua, N. Y., to the amount of \$54,305.76. These include a fine new power-house, a new pumping station, the complete re-wiring of the grounds, and the introduction of electric lighting into the various public buildings, the construction of an iron bridge and the opening up of the south allotment, the sinking of a gas-well, the construction of a public artesian water system, the relaying of numerous water mains, the betterment of the fire protection, the purchase of the printing building, the purchase and fitting up of the Administration Building Annex, and the acquirement of an additional allotment of land essential to the growing needs of the Assembly.

The report of the department of instruction showed that during the Assembly season of last year 351 separate lectures, concerts and entertainments were delivered, which one person holding a \$5.00 season ticket, had he possessed sufficient physical endurance, might have attended at an average cost of 1½ cents for each feature. The total enrollment of students in the summer schools reached in round numbers 2,500, who pursued 168 different courses under 83 instructors. This represents the largest summer school attendance in the United States. The report of the Division of Chautauqua Home Study showed

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February 21,

that the reading courses were being energetically extended and enthusiastically pursued in many of the Eastern States as well as in the states and territories of the middle and far west. Over 260,000 readers and 50,000 graduates have taken advantage of these Home Reading Courses. The purchase, during the year, by the Mother Chautauqua of the interests of the Winona Reading Circle, Winona, Ind., has brought into the membership of the C. L. S. C. a large number of new recruits from Indiana. One of the most remarkable of the Reading Circles is located in the prison at Stillwater, Minn., where, for the past ten years, it has exerted a notable influence among the convicts in the regeneration of life and character. Active circles have also been carrying on the work for years in the Argentine Republic, Chili and the Hawaiian Islands. Jamaica in the West Indies, Yokohama, Japan, and India report large new circles. Chautauqua readers are also pursuing the courses in Mexico, Venezuela, Portugal, England, France, Germany, Finland, Alaska, Porto Rico, Cuba and the Philippines and other foreign islands and countries. Last summer over 120 Chautauqua Assemblies were held in 34 different states and territories, the attendance at which aggregated a million of people. Thus the Chautauqua agencies operate as radiating literary centers for the intellectual and social life of the people of this and other lands.

Mr. Wilson M. Day, Cleveland, O., was re-elected, for the coming year, 1st Vice-President and Chairman of the Executive Board, and Dr. Geo. E. Vincent, Chicago, Principal of Instruction. The other officers were also re-elected.

### No Union of Church and State.

EDITOR BAPTIST:

Dear Sir—The article in your issue of January 31st, is an excellent one, and it is a great shame that most of our American newspapers fear to express themselves boldly as you have done.

The Roman Catholic Church, or more properly speaking, the Roman Catholic Political Organization, unblushingly proclaims that they are the sole Christian church, and the Papacy the only secular and spiritual power in existence; that through Rome only can anyone enter Heaven. The society of Jesus, (Jesuits), controls the Papacy, and they are all things, (false), to all men; their only object being to gain absolute power over all men and all things. They denounce our public schools as Godless schools, and forbid their children from entering them, (when ever they have sufficient of their own people to support a parish school under their own teachers,) and yet with rare consistency they scheme in all possible ways to elect their own people to the school commissionerships, and appoint as teachers in the public schools those who are adherents of their own so-called church.

It is those same school commissioners who are continually perverting the histories of our country, and other books from which non-Catholic children are taught. In the State and city of New York, the Catholics had full control of everything and used their power

with such shameful, open defiance that all non-Catholics united and hurled them out of almost every office, and passed an amendment to the State constitution, which absolutely prohibits the State to financially aid any sectarian institution. It was State aid, and city, county and whiskey, and more infamous aid that enabled them to build their great churches, and their so-called asylums, throughout the whole State of New York. Catholic authorities and their adherents boldly proclaimed their intent to acquire full and absolute control of the United States Government during this century. A prominent priest in New York declared from his pulpit that if the young men of the Catholic church had been as zealous as the young women had, the Catholics would have had control of the United States Government long ago.

Catholics hold our national and state courts as heathen organizations, and not binding on them—then no matter how falsely they may swear in our courts, it is not perjury. "You take care of the church and the church will take care of you," is one of their common sayings.

Who controls our public schools in so many of our States? The Roman Catholic church, who denounce them as Godless schools, control and debase them. Have our people become pack-mules, and indifferent to the very foundation of our governmental intelligence and liberty, and supinely sit by and take no active part in confining this octopus to its own limits?

Washington said that, "if our government is ever overthrown, it will be by the Roman Catholic church." Lafayette says, "keep the Jesuits out of your country, and it will live; permit them to come in, and it will die." In our Spanish war, Catholics were disloyal to our flag. Bishop Ireland said that "he had promised the Pope that there would be no war with Spain." Who clothed this impertinent priest with power to speak for the American people?

Cardinal Gibbons, accompanied by other priests, presented a demand from the Pope that immediate inquiry be made as to "desecrations" that he said had been committed in Manila and elsewhere. Are Americans accountable to any foreign ruler, and especially to one whom our ancestors spent so much blood, and many lives to cast aside, forever, and in his place establish intelligence and liberty to worship God in purity and in truth?

The Department employees in Washington City are filled with Roman Catholic, men and women, from the highest to the lowest positions. In the cities they avail themselves of every opportunity to sow dissension between different people, so that Rome may enhance her own interests. New York and Chicago are today the most shamelessly governed cities in the world, and in both Rome rules. Such men as they cannot use or control, or who boldly exposes their dastardly methods, Rome scandalizes; and Mirabeau said there were but three things that ever resorted to scandalization: "a coward, an evil woman, and an Irish Catholic."

There never was, a time more opportune

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than the present for all non-Catholic American citizens to unite and overthrow the monstrous organization of Rome, seeking to debauch mankind to the condition of Spain, and the times of Loyola and the Inquisition. Will they do it?

Respectfully yours,

CHARLES A. ARCHER.

Meridian, Feb. 8, 1901.

### Our Home Mission Opportunity.

While "the field is the world," every acre of which must yield to the keen point of the gospel ploughshare, the best spot of "good ground," in the entire world-field, which, with the least amount of labor, in the shortest time, will more nearly approximate the "hundredfold" increase, than any other, is that of the Home Mission Board, within the bounds of the Southern States.

The figures show about 25,000,000 people in these States, 20,000,000 of whom are responsible souls, 8,000,000 of whom have recognized their responsibility by coming to Christ, leaving the enormous number of 12,000,000 who, up to this good hour, have neglected the great salvation that comes to the sinner only through Christ, a number three times larger than the number of unsaved, in the same territory, fifty years ago. Some of these are negroes and some are foreigners; but many of them are of genuine Anglo-Saxon blood, the very best in the world. They make their homes in the mountains, in the hills, in the rich valleys along the rivers, and out on the plains of what was once the frontier, but happily now known only, as such, in history. They toil in the mines, in the mills, on the railroads, in the stores, in the office, on the farm, and some of them toil not at all, being gentlemen of leisure. They are rich and they are poor; they are educated and they are uneducated; they are good and they are bad, but whatever their social positions may or may not be, they are all great sinners, in need of the gospel of Jesus Christ.

It is almost unthinkable that, in a country where there are thousands of churches with millions of members, there should be so many, as the above figures show, who are to be numbered with the unbelieving; such is the fact, however, as nearly as figures can give it. And, when we can think of the numbers that are coming in from every quarter to make their homes with us, swelling this number of the unconverted that has already grown so appallingly large—our cotton fields bringing the mill men; our forests, the lumbermen; our minerals, the mining-men; our soil, the husbandmen; our grasses, the stockmen; our climate attracting all men—it's enough to make the heart sick to think of the destitution at our own doors, among the best people, in the finest country on this globe.

What will we do about it—we who have been washed in the blood and cleansed from our sins, and made co-laborers with Christ in the great work of saving men from a life of sin and endless death? That there is no time to "phule and whine" over the situation, is certain. We want to face it like men who depend not upon an arm of flesh, but upon the everlasting arm of the Almighty.

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Conscious of this dependence and help, realizing our responsibility, and seeing our opportunity, we ought to esteem it a great privilege to come to the help of the Home Mission Board in supplementing the work of the churches we now have, and planting others, where we have not, so as to bring all these teeming millions under gospel influence and control.

The reasons why we must do this are not hard to find; and when found, are clear and strong enough to commend the work anew to all the redeemed from the guilt and folly of sin.

1. Those whom we would reach are easily accessible, being as they are at our very doors, with no seas to cross at great expense of time and money in reaching them.

2. As a rule we all speak the same language; hence, we would not have to spend any time nor money in learning languages, as in other lands, before we can begin our work, even after we are on the field.

3. The work is such as will show quick and large returns, not only in the way of conversions, but in developing new and strong churches, from which large contributions of both money and men will come to carry on the work in other and foreign fields. Many of our strongest and best churches now, that give liberally and large gifts, only a few years ago were small, weak, struggling bodies, and but for the timely help of the Home Mission Board, would have remained so, for a long while to come. What these have done will be repeated over and over again, when the great wealth of our mines, mills, soil, forests and factories shall have been brought under tribute to Christ, as they will, more and more as the years come and go, and instead of thousands as now, we will have millions then with which to carry the gospel to the regions beyond the seas.

4. Then, they are our kindred and neighbors, with a common social and political destiny, expecting to live, die, and be buried in the land of our birth, all of which combine to make it obligatory upon us that we give them the gospel, and give it now.

5. There is the patriot's argument that appeals to us alone: *Who saves his country, saves all things, and all things saved, bless him. Who lets his country die, lets all things die, and all things dying curse him.*

These words ought to be graved deep on the heart of every citizen of this Republic. "America holds the future" only as she holds herself. If she only holds herself as she holds her citizens, and the only sure way to hold the citizen is to free him from the slavery and do minion of sin and Satan by telling him of Jesus who is mighty to save, and his power to destroy both soul and body in hell.

More money and men are being invested in the Southland now than are ever dreamed of before; and, it can hardly be said yet to have much more than begun, so full is the future with the promise of larger things, in the way of industrial development. Now, what, as Christian men and women, we want to see forge to the front, is a corresponding increase in our moral and religious development—a church, hard by every mill and factory, and in every town, village, hamlet,

and country place where enough people can be gotten together to preach to, so that when men come to seek the things of earth that are earthly, and must perish with the using, they may also find the things that are heavenly and eternal, and that neither wax old, nor fade away.

6. Besides all this, we are to do it, because Christ commands and expects us to do it, before which all other reasons must vanish away, as being unworthy of mention in its presence. It is quite enough for us to know that, our Master, the King, wants it done, whose prerogative it is to command, and our pleasure and delight to obey. He has not only given us "a great gospel for great sinners;" but, has given us a great opportunity for preaching it to the very greatest people on this earth. The opportunity is unique; the time and epoch making one for Southern Baptists. It is a goodly land that we are called on to possess, and we are well able to do it. Will we do it?

Mississippi has been asked this year for \$150,000.00 which we can easily raise, if we will all go right at it, as if we delighted to do our Master's will, in this as in every thing else, as we surely do.

### ATTENTION! ATTENTION!

To Mississippi Parents and Guardians:

DEAR FRIENDS AND FELLOW CITIZENS:

Will you permit me to say to those of you—white—who have sons, daughters, and wards to whom it is your purpose sooner or later to extend the advantages of a first-class high school education, that, while you have in Mississippi two such great schools as Mississippi College for boys at Clinton, and Blue Mountain College for girls, at Blue Mountain, there cannot possibly be any good reason as a general rule why you should send them out of the State for the purpose of receiving such an education.

These two schools are, indeed, very fine, indeed *par excellence*, and are doubtless destined in the very near future to be still more so. Therefore, I would urge you to send your boys to Mississippi College and your girls to Blue Mountain College. If you will do so I am certain they will receive the worth of the money you will expend on their education in these two institutions of learning. If on the other hand you have decided to send them out of the State to be thus educated in the near or more remote future, and have not decided to what high school you will send them, let me advise you to send your boys to the Marion Military Institute, and your girls to the Judson Institute, both at Marion, Ala.

Do as I advise you and you will never regret taking my advice, and especially so if you send your boys to Mississippi College and your girls to Blue Mountain College. These four schools are great ones. Your sons, daughters, and wards will certainly know a big sight should they go long enough to graduate in these institutions.

Send to the Presidents of these Institutions for Catalogues if you have not already done so, and send right away.

Very Respectfully,

J. R. FARISH,

Meridian, Miss.



## THE BAPTIST.

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A limited number of desirable advertisements will be inserted.

All communications for business, and remittances should be made to THE BAPTIST, JACKSON, MISS.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Our Offers.

THE BAPTIST one year, and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self pronouncing to new subscribers, only	\$ 3.30
Same Bible to anybody prepaid, for only	2.30
THE BAPTIST and Baptist Annals, for	2.25
THE BAPTIST and Home and Farm, for	2.25
THE BAPTIST and Orphanage Gem, for	2.00
Church Roll and Record	2.00
Church Roll and Record, smaller size	1.50
Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 6 cts.; twenty-five copies	1.00

Bro. L. D. Posey says: "I am heartily in sympathy with you in your work, and shall do all in my power to help to circulate THE BAPTIST."

## TO OUR SUBSCRIBERS.

From various causes a number of our subscribers are behind on their subscriptions; some more and some less. Occasionally a brother who is considerably behind, requests us to stop his paper, but fails to send what is due us. Anyone in arrears and wishing his paper discontinued must settle up to the date he wishes the paper stopped. Anyone who owes for a month or more, must pay up, and write us to discontinue, if he wishes the paper stopped. We have sent out statements recently to all who were behind at the time. Brethren, we need your help now. Do not delay settlement with us. It will hurt us; and we know you do not want to do that.

Brother, this is for you, if you are behind. Help us, if possible.

There has been a great deal said in the papers about the most suitable time for laying the corner-stone of the new State House. Various dates have been named. It seems to us that there could be no date so appropriate as the date of the admission of Mississippi into the Union as a State. If everything could be in readiness by the next anniversary of the State, use that day; if not, use the next anniversary. Outside of an anniversary of the statehood of Mississippi, we can see no argument in favor of one date that would not apply to any other date.

It is announced that Francis Wilson, the comic opera star, whose lectures at Chautauqua last summer upon the works of Eugene Field, attracted wide attention, has become so interested in the Chautauqua idea that he has joined the Chautauqua Literary and Scientific Circle, and along with his other professional duties, is pursuing the reading course. Mr. Wilson has organized a Chautauqua circle among the members of his company, and a traveling Chautauqua Club is now going about the country with a comic opera company. Mr. Wilson is said to possess strong literary tastes and has a special fondness for rare old volumes of literary merit.

*Songs of all the Colleges*, arranged by David B. Chamberlain of Howard, and Karl P. Harrington, of Wesleyan, price Post paid \$1.50, Hinds & Noble, Cooper Institute, New York City.

This collection of music includes many new songs, which are becoming very popular in the leading colleges of the land. But, while this is true, many of the old songs are retained because of their popularity.

This collection of music would be a valuable addition to any college. It is substantially bound in cloth, and contains 220 pages 10x12 inches.

*Lessons on Manners*, by Julia M. Dewey, price 75 cents, Hinds & Noble, Publishers, Cooper Institute, New York City.

This really valuable little book consists of about 150 pages, divided into 14 chapters. Each chapter discusses in a very attractive and impressive manner some sphere in human life, e. g., Manners at Home, Manners at School, Manners at the Table, etc. At the close of each chapter is added a list of suitable, pointed questions, suggested by the contents of the particular chapter.

The book is adapted to both school and home. No school should be without it; and certainly no home. Remit price to publishers, who will promptly forward book.

The U. S. Mint at New Orleans, is quite a considerable. It employs a force of air, 210 persons, 130 of whom are men and 80 women. Captain Mgbobe, a very courteous gentleman, is at present conductor of the mint.

Silver bullion has to go through several processes before it comes out in the form of beautiful coin.

It is melted and moulded into strips about 2 inches wide and twenty inches long. In this stage it is very brittle. Then it is care-

fully tempered, becoming quite tough. This process is called *annealing*. It is then cut into round silver wheels, while perfectly cold. As yet there is no lettering or ornamentation on the wheel. Other processes pitted on the lettering and finishing touches. The finishing process is called *milling*. When the dollar is cut by the die, before going through the process of purification, it contains the rankest poison to the blood known. In order to eliminate this poison, it must be carried through a pot of boiling sulphuric acid. The silver goes into this vessel in a red-hot state. There is something lost in every process, but it is in this purifying process that it loses most.

The die cannot possibly cut each dollar to exactly the same size; hence each one is placed under a pressure of 80 tons forcing it into the minutest crevice of the mould. And then, as one dollar might be a hundred part of a grain heavier than the standard because of different densities, each one is weighed in scales so exact and delicate that the least atmospheric disturbance would affect the weight, and hence the weighing must be done with closed doors.

Every dollar that weighs more than 112 grains (this is the standard) must be filed down to exactly that weight. All these filings are carefully saved, otherwise there would be a loss in this process of many thousand dollars annually.

The small letter just under the eagle is the initial letter of the city in which the coin is made. For example: "O" shows that the coin was made at the New Orleans mint. "S" for San Francisco and soon. Those coins which bear no such small letter were made at the original mint at Philadelphia.

The New Orleans mint coins about \$125,000 per day, of which \$60,000 to \$70,000 are perfect dollars, the balance going back to be re-issued.

This little sketch of the silver dollar gives only the briefest outline of the processes of coining silver.

## Fire at Gillsburg.

The store of Messrs. Williams, Richmond & Co., together with the entire stock, fixtures, etc., was burned last night, the fire being discovered about one o'clock a. m. The stock was worth something like \$5,000, and was only partially covered by insurance. The loss is a heavy one, and it brings a sad calamity on our village, as the owners are prominently identified with our educational and religious interests. The proprietors are unable to account for the origin of the fire.

T. C. SCHILLING.

Gillsburg, Feby. 14.

Bro. J. W. Higginbotham makes the following request:

"I want every Baptist preacher and active layman to send me his picture though it be a cheap one and true to life. I know something of their mental cast, and I wish very much to know somewhat of their personal appearance.

Hope the response may be generous. The kindness will be duly appreciated."

## The Beginning of the Chautauqua.

For some time rumors have been in circulation to the effect that something of great importance to Mississippi Baptists was in process of formation. The initiatory step has now been taken towards the realization of the fond hopes of many interested in the enterprise of the establishment of a Chautauqua for Baptists at Gulfport. Last Thursday morning, at the early hour of five o'clock, a number of Baptists began to enter the passenger train of the Gulf and Ship Island road at Jackson. They looked somewhat drowsy, and were evidently leaving Jackson without breakfast, but were cheerful and expectant of a better state of things. At 5:10 o'clock, all the party aboard, our train pulled out from the Central depot. We steamed across the Pearl River in the dark, and could not see the country through which we were passing until we got near Braxton.

When day had come, to our surprise, Col. S. S. Bullis, General Manager of the G. & S. I. Ry., came smilingly into our coach. We expressed our surprise at his presence, and he informed us that he had been "kidnaped." The train man in making up the train had, inadvertently, coupled on the private coach of the General Manager, on which he was sleeping. Of this mistake Col. Bullis was not conscious until the train reached a rough place in the road. The occurrence was a source of merriment for a while, and Col. Bullis got back to Jackson in time to transact the business that had called him there. We stopped for breakfast at Saratoga. Yes, we passed Saratoga and Brooklyn on the trip. Ah, that breakfast at Saratoga! How those hungry preachers and deacons did eat. They knew that there was no charge to be made after eating, and they made a terrific charge on the table. Just here, I will say, that the entire expense of the trip was met by Col. S. S. Bullis. No railroad fare was paid, no hotel bills charged, no expense in Gulfport. Everything was as free as the air we breathed. I did not, on the trip, spend so much as a copper cent, and was out two days and nights. Col. Bullis does not do things by halves.

Rev. L. E. Hall came up to Jackson, Wednesday, from Hattiesburg and acted as general director of affairs. At Steen's Creek, Rev. A. L. O'Brian, and at D'Lo, Rev. J. L. Johnston came aboard, fresh and happy, and afterwards others joined us, until, when we reached Gulfport, our party consisted of Dr. B. A. Shepherd of Lexington, W. E. Rosamond, W. R. Tate and J. T. Ellis of Goodman, R. A. Choron of Cleveland, W. M. Burr of Greenville, A. V. Rowe of Winona, A. L. O'Brian of Steens Creek, Dr. Nesmith and J. L. Finley of Collins, J. R. Johnston of Cato, L. E. Hall of Hattiesburg, T. J. Bailey, Z. T. Leavell and T. J. Bailey, Jr., of Jackson, and W. P. and J. W. Franklin of Mt. Olive. Rev. W. T. Lowrey, Gov. Longino, Rev. H. F. Sproles and Rev. W. F. Yarborough were providentially kept from going.

We were taken in hand at Gulfport by a son of Col. Bullis, and a majority of us went to the home of our genial host for dinner. Courtesies were free and easy. There was but one lady in the house, and about fifteen men.

That lady was to me a marvel. She was a Mrs. Stewart, a bride of three weeks, and fresh from the North. She presided at the table with ease and grace, and placed before us most toothsome and appetizing meals. She did not seem abashed, but was calm, yet attentive to the wants of all her guests. The other ladies of the house were away, and she a boarder, had volunteered to be mistress of ceremonies during their absence. Some of our party went to the Beach Hotel, and others to be the guests of Mr. Gary, formerly of Meridian. They were loud in the praises of their hosts.

After dinner we went to the block of land Col. S. S. Bullis proffered to Mississippi Baptists as a gift for a Chautauqua. It is beautifully situated. It fronts the beach, nothing between it and the rolling waters of the Sound but a street. It is six feet above the highest tide ever known on the Gulf, the tide of the storm of 1893. The plot of ground is about two hundred yards east of the Beach Hotel, and about one hundred yards from the Baptist church. It is covered with large water oaks, tall pine trees, and huge magnolias fifty feet high, and is shady and inviting. It is composed of twenty-eight lots, and is 350 x 425 feet, or about four acres of ground. One real estate agent estimates its present worth at \$6,100.00, and another at \$6,600.00.

After walking around three sides of the plot of ground, we went to the Baptist Church, and listened to Rev. L. E. Hall as he explained the nature of the gift of Col. Bullis, and the design of the Chautauqua. We enfolded him with questions, and adjourned to meet in the church at night to hear a sermon from Rev. J. R. Johnston, and to meet the next morning to discuss the subject before us in an exhaustive way.

After adjournment, the party went out on the railroad pier to observe the dredging that is being done for deep water. The mole goes a mile out into the Gulf. Along it are piles of lumber, presumably for shipment, barges in process of construction, and other work going on, giving an air of business to the scene. The dredging boat now has a channel thirteen feet deep, twenty feet, I am told, being all that is desired for the loading of seafaring vessels. The dredging boat looks something like a spider in a pail of water. It works by suction, one pipe draws up the mud and another casts it far out on the water. It is a mud thrower indeed. As some of us had seen such in human shape, the boat was no great curiosity to us.

Rev. J. R. Johnston preached a good sermon at night, on God's will of purpose, God's will of desire, and God's will of permission. Friday morning we met at the church for business. Rev. T. J. Bailey, editor of THE BAPTIST, was chosen temporary chairman, and Z. T. Leavell, of the State-at-large, was made temporary secretary. After much discussion, it was agreed that a Chautauqua be established at Gulfport, and that we accept the proffered gift of Col. S. S. Bullis. A charter was adopted to present to the governor of the State for his approval, after which a permanent organization is to be formed. Before taking train for our homes, 252 shares of stock of \$10.00 each had been taken, or

\$2,520.00 assured in stock. This added to \$2,500.00 given by Col. Bullis as a trifle of the value of the ground given by him, made \$5,020.00 given to the enterprise on first blush.

Off for home at 4 p. m. The first item of interest on our return trip, was the meeting of Col. Bullis about 12 miles out from Gulfport. Rev. T. J. Bailey was appointed by the party to express thanks to Col. Bullis, which he did in a neat little talk, which was happily responded to by the railroad official. Night came on apace. We left some of our party at Hattiesburg, and some further on. We encountered freight trains, not a few. We were to get our supper at Saratoga. Nine o'clock came, and we were some thirty miles from Saratoga. Hunger began to gnaw with a vengeance. Time must be made to pass as lightly as possible. The party grouped together, wit began to fly, anecdotes provoked laughter, and puzzles and derivation of words sharpened thought. Our huge Corresponding Secretary of the Convention Board, after long waiting, felt a deep emptiness just above the solar plexus, and claiming that it produced headache, pined for the eating house, and sought relief in sleep.

At 11 o'clock, we ate supper. After supper came stupor. A remnant of our party, longing for sleep, reached Jackson at 2 o'clock Saturday morning, and scattered in search of some quiet place to "knit up the raveled sleeve of care" at the best rate possible in the small part of the night left. Thus concluded one of the happiest excursions that was ever enjoyed by the writer.

Z. T. LEAVELL.

## To the Pastors and Churches of the Chester Association.

DEAR BRETHREN:—As I have been appointed by the Board, to do all that I can to stimulate a deeper interest in the cause of Foreign Missions, in the bounds of our association; I take this method of communicating with you. It is practically impossible for me to visit the churches. I am trying to serve five churches. And then as you know I have just buried my dear wife and am left with three little children, whose interest demands all the time and attention, I can give them.

Brethren, if you have not taken a collection for foreign missions, do so at once, as the time is short to the meeting of the Convention.

We need a plan, upon which to act, in mission collections, as well as in other things.

Our plan, for a number of years, has been the quarterly collections. I believe it the best for country churches. Then give a nice one month before taking the collection, and let each church have the benefit of a good, strong missionary sermon, at least once a year, and I am persuaded that our churches will then, grow in the grace of Christian giving. We have just gotten through with our foreign mission collection. I asked my churches for \$25, and they gave \$29.85.

Brethren, remember that "God loveth a cheerful giver."

W. H. H. FANCHER.



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## The Home.

### It Matters Much.

It matters little where I was born,  
Or if my parents were rich or poor;  
Whether they shrank at the cold  
world's scorn,  
Or walked in the pride of wealth  
secure;  
But whether I live an honest man,  
And hold my integrity firm in my  
clutch—  
I tell you, brother, plain as I am,  
It matters much.

It matters little how long I stay  
In a world of sorrow, sin and care;  
Whether in youth I am called away,  
Or live till my bones and pate are  
bare;  
But whether I do the best I can  
To soften the weight of adversity's  
touch.  
On the faded cheek of my fellow man,  
It matters much.

It matters little where I am grave,  
If on the land or on the sea;  
By purling brook or near to my wave,  
It matters little or naught to me;  
But whether the angel Death comes  
down,  
And marks my brow with his loving  
touch,  
As one that shall wear the victor's  
crown,  
It matters much.

"To-day is pay day and I'll be  
away from home," said the wife of  
a man lately converted in Grace  
Church. "And why are you  
away on pay day?" I asked.  
"Well, you see my husband knows  
that he will have extra trouble in  
keeping from the saloon when he  
gets paid, so he has asked me to  
come down and meet him at the  
door of the factory each pay day

and go home with him." Wise  
man and wise woman.

### Mr. Zangwill's Memory.

Miss Agnese Repplier and Mr.  
I. Zangwill have met for the second  
time. Miss Repplier knows very  
well the conditions under which  
they first met, but it seems Mr.  
Zangwill does not. And thereby  
hangs a story which, told in Miss  
Repplier's delightful way, is a  
choice bit of literary gossip.

The first meeting was at a small  
dinner party. The second was at  
a large reception given in honor of  
Mr. Zangwill.

The author of *The Children of  
Ghetto* was surrounded by a wor-  
shipful circle of women. Miss  
Repplier approached and some one  
mentioned her name. Mr. Zang-  
will sprang forward and in his strid-  
ent voice said how glad he was to  
see her again. He took her by  
both hands; shook them warmly,  
beamed upon her, and said he was  
so glad to have the pleasure of  
meeting her again, he remembered  
so perfectly how ill she was the  
last time he had met her; she was  
such a sufferer from neuralgia and  
the pain was intense that night.  
Was she better now? She replied  
that she felt very well indeed, and  
that she was most happy to see  
him again.

"Then the buzz began: 'What  
a genius he is!' they said. 'Think  
of his remembering that she had  
neuralgia when he last met her!'  
Isn't he truly wonderful?" And  
so on and on until Miss Repplier  
was fairly besieged with exclama-  
tions about the lion's wonderful  
memory.

"Now, here is where I grow re-  
markable," replied Mr. Repplier;  
"I never breathed it aloud to one  
person in that worshipful crowd  
that I never never had a twinge of  
neuralgia in all my life, and that  
I was buoyantly well the one night  
on which I met Mr. Zangwill."  
*Saturday Evening Post.*

### What Love Did.

Two gray-haired men were walk-  
ing along the street, one of them  
carrying a bouquet of beautiful and  
fragrant flowers.

"Wait a minute," said the lat-  
ter as he stopped before a small  
cottage and rang the bell. A little  
girl opened the door. She smiled  
as she took the flowers. "I know  
who they're for," she said, "they  
are for gran'ma."

"Yes," assented the giver,  
"with my love."

"Well, I do declare," observed  
his friend, as they passed on,  
"You surprise me! I had no idea

you went around leaving flowers  
and your love with old ladies." "Just  
with one old lady," she laugh-  
ing. "You see it is this way: When  
I was a boy, this dear old lady's son  
and I were chums. We were going  
away to school. I was an orphan. I  
left the house, where I had been board-  
ing, with a heavy heart. No one cared  
that I was going away; no one would  
miss me."

"I stopped for Dan—that was  
my chum's name—on my way to the  
station. As I entered the yard he  
and his mother were saying good-bye.  
The hot tears rushed to my eyes as I  
saw Dan's mother kiss him."

"Good-bye, my boy, God bless  
you," I heard her say.

"No one had kissed me. No  
one had asked God to bless me.  
Well, God was not blessing me,  
and I said to myself bitterly, and  
then my tears vanished. I felt de-  
fiant and set my lips hard. Then  
Dan's mother looked up. She must  
have read my feelings in my ugly  
face."

"Good-bye, Davie," she said  
gently, holding out her hand to me.  
I know my face looked stern and  
hard. I pretended not to see the  
outstretched hands, and I wouldn't  
look into her face. I was turning  
away without a word of farewell,  
when she called, oh, so sweetly, I  
can hear her now, even after all  
these years, 'Davie, my dear boy,  
aren't you going to say good-bye  
to Dannie's mother? Aren't you,  
Davie?' I turned and took her  
hand; the loving compassion her  
voice had won me from myself and  
my despair. I held close to her  
while she kissed me. Then gently  
loosening my grasp of her hands,  
she threw her arms about me.

"Good-bye, Davie," she said 'I  
love you, too, my boy, may God  
bless you.'"

The gentleman's lips quivered.

"The world grew bright to me  
then and there," he continued. "I  
had something to live for, and I  
did my best in school and college.  
Over and over that tender good-  
bye of Dan's mother rang in my  
soul. Good-bye, Davie, I love  
you, too, my boy, and may God  
bless you." God has blessed me."  
"Where is Dan?" asked his  
friend.

"Dan died six years ago; that is  
his little girl who came to the  
door. It was an awful blow to the  
dear old lady when Dan died, and  
she has never been strong since  
that dark day. But she has been  
so good as to tell me that I bring  
much sunshine into her life, and I  
thank God that I am able to do  
so."—*New York Observer.*

### A Rich State Church.

To most minds, Russia is a syn-  
onym for what is mighty and mys-  
terious. Her far-sighted policy in  
China and elsewhere, looking to  
the expansion of her territory, her  
alleged intrigue with France to de-  
stroy British power in Asia, the  
thorough organization of her ar-  
mies, the secretiveness of her gov-  
ernmental workings, all conspire  
to make her loom as large as her  
territories on the horizon of inter-  
national affairs.

A recent article in *The Indepen-*  
*dent*, by Col. W. F. Mason McCar-  
ty, former United States military  
attache at St. Petersburg, contains  
some highly interesting and even  
startling disclosures regarding the  
source of Russia's financial strength  
and the solid basis upon which she  
can work for the realization of her  
colossal ambitions.

Colonel McCarty is vouched for  
by the editor of *The Independent* as  
one having had extraordinary op-  
portunities for obtaining informa-  
tion respecting Russian affairs of  
state. He asserts that Russia is  
now only carrying out the foreign  
policy of Peter the Great, and that  
this policy works through two per-  
manent organizations, the Council  
of State and the Russian Church,  
and that the importance of the  
work of the latter, not only in pro-  
moting patriotism, but in mana-  
ging social and also governmental  
affairs, is little understood. It is  
the business of the church to col-  
lect and conserve a "sacred fund"  
that is to be employed to control  
the commerce of the Eastern hem-  
isphere. The czar is not only the  
head of the State, but also of the  
church.

Ever since the wars with Napo-  
leon closed, a secret hoard of gold  
has been accumulating to restrict  
the power of rival nations. This  
has come from two sources: her

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rich gold mines, operated by gov-  
ernment, and the vast extent of  
whose yield is not made public,  
and the contributions of the ad-  
herents of the Russian church, to  
which all Russians supposedly  
belong. Every government em-  
ployee, civil or military, is obliged  
to contribute weekly to the church.  
It is alleged that not more than  
half of the church collections for  
eighty years have been expended.  
The liberality of Russian church-  
goers is illustrated in the following:

In a single church in St. Peters-  
burg the writer has seen, on an  
Easter morning, a cloth, the size  
of a blanket, so heaped with gold,  
paper money, diamonds, rubies,  
turquoises, and jewels of all kinds,  
that its corners could not be  
brought together. Rich and poor  
strip themselves of wealth on these  
great church days. The giving  
up of money becomes a religious  
frenzy and a paroxysm of patriot-  
ism. And on every Sunday, in  
every church in Russia, liberal  
contributions are made. The  
church is a most thorough and ef-  
fective collector.

Colonel McCarty has learned  
from high officials of the church  
that Russia's gold hoard, derived  
from her mines and the church, is  
now in the neighborhood of four  
billions. Gold is stacked in enor-  
mous quantities in Russian banks.  
That government "is never at the  
mercy of the money-lenders. The  
modern ammunition is gold. Russia  
has the largest stock of it in the  
world, and adds to it year by year,  
biding her time."

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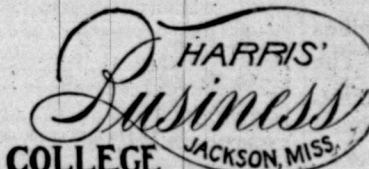
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## Our Sunday Schools.

### Using the Class Nucleus.

AMOS R. SWELLS.

No Sunday-school teacher has a right to be discouraged whose class contains a nucleus. By a nucleus I mean the portion of the class that attends regularly, and studies the lessons at home. This nucleus may consist of only one scholar, but, as long as he has it, the teacher should be of good hope.

All growth, all life, is built up around nuclei. Given a nucleus, nature can make an oak, a bird, a man. Certainly, given a nucleus, any teacher can make a successful class.

The trouble usually is that he does not know how to use his nucleus, how to make it a live, attractive nucleus, how to organize his teaching around it. For a nucleus is a harm, rather than a help, if the teacher works for it, and does not teach it to work for the other scholars. All his plans must be based on the nucleus, and it is a great temptation to stop there—that is, to devote himself wholly to the brighter and more faithful scholars. He will fail if he does. A nucleus is not a nucleus unless it is enlarging.

First, recognize your nucleus. This is especially important in the adult classes, which always contain so many that come as mere auditors, and will not come otherwise. They refuse to be questioned, and they contribute nothing to the discussions. Out of deference to this large element, the teachers of many adult classes never address the members of the class by name, but project their questions blankly, and usually with blank returns.

Now in all such classes a nucleus should be quietly formed. The teacher should go to each scholar, and ask, "Are you willing that I should question you by name?" It should be understood that no one will thus be questioned that has not given express permission. And each new comer might be notified of the fact. Then the teacher

should persistently and tactfully work to enlarge his inner circle.

Especially in classes of children, the nucleus may be set to work helping the other scholars into more active interest. The wise teacher will do nothing himself that he can get the nucleus to do for him. Every scholar that can be made such he will install as an assistant teacher. If he can do it wisely, without arousing vanity, he will tell such scholars what he expects from them. He will set his class studying together in their homes, two by two, a brighter scholar—a member of the nucleus—with one that is duller or more careless. He will get these brighter scholars to write little essays on topics connected with the lessons, prepare sets of questions for propounding to the class, put diagrams on the blackboard, hunt up passages in commentaries illuminating the lesson. In planning—far ahead—for every lesson, he will plan how to get his scholars to help him teach that lesson.

This is not easy. No work of creation is easy. It requires less skill to pile up a million bricks than to make of one of them a purposeful organizing life center. But the true teacher is not seeking dead bulk, he is seeking life—S. S. Time.

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### Poplarville.

We trust that our Sabbath services were acceptable to God, for they were very interesting to us. The Sunday School was full, over one hundred bright faces.

The congregation at eleven o'clock was large and the interest intense.

The Union meeting at 3:30 was well attended. The program was so excellently executed that we gave them what we rarely give public speakers—our whole attention.

The night service seemed from the attentiveness, to have been the crowning service of the day. One man was added to the church by letter—a worker.

With best wishes,  
A MEMBER.

### Aberdeen.

It was a genuine pleasure to spend some days with Bro. C. T. Kincannon and his noble church. The congregations, morning and night, were large and deeply interested.

Pastor Kincannon enjoys the love and confidence of his church and the citizens of the community.

Blessings on pastor's noble wife who entertained Mrs. Miller and myself so royally. Mrs. Kincannon is daughter of the sainted Dr. J. W. Bozeman, whom everybody loved.

Mrs. Miller rendered acceptable aid in singing. Brethren Brown and Peck, who have sustained the church through the many years, are happy over the prosperous outlook of the cause in Aberdeen. Among the accessions were two ladies—one from the Methodists, and one from the Presbyterians.

At the last meeting there was an uprising in favor of prohibition. A strong movement was inaugurated looking toward the closing of saloons in Aberdeen. The three greatest hindrances to spirituality in this place are dancing, social card-playing and whiskey.

E. B. MILLER.

West Point, Feb. 8, 1901.

### Ready for Delivery!

### "FROM ERRORS CHAINS"

A NEW BOOK BY

L. S. FOSTER.

Every Baptist should read this book. While it is a romance, there is woven into the story a great deal of truth that needs to be thought of and emphasized at this time. YOU SHOULD HAVE A COPY. Printed on good paper, from clear and beautiful type, and bound in substantial cloth. One fine engraving. 400 pages.

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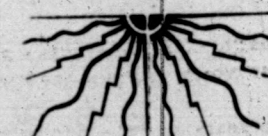
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## Deaths.

### Mrs. Mary Springer Coggin.

This good woman was born August 8, 1849, and died February 7, 1901. She was married to J. J. Coggin, Oct. 6, 1866. In 1874 she professed faith in Christ and joined the Liberty Baptist church in Lee county.

Sister Coggin died near the town of Verona, and leaves a bereaved husband and five children with whom we beg leave to drop a tear of sympathy.  
G. W. S.

### W. P. McNutt.

Bro. W. P. McNutt lacked less than three years of accomplishing his three score and ten years.

He professed faith in Jesus many years ago and joined Camp Creek church. He had been deacon for many years. He was an humble, faithful Christian; a good husband and father, a good provider and safe counselor. He will be much missed in our church and community. He left a wife, three sons and three daughters to mourn their loss. The wife, three daughters and one son are members of this church. "Uncle Billy" prayed earnestly, and often said: "Brethren and sister, pray for my two boys who are out of Christ."

Died at Arkabutla, Miss., January 15, 1901, Mary Elliott, only child of H. R. and Agnes D. Whitten.

Being from babyhood exceptionally bright and interesting, now at the age of four years and three months, her little life was replete with fondest hope and fairest promise.

She was the pride of her fond parents, the sunbeam of her devoted grand-mother, the pet of uncles and aunts, and loved by all who knew her. How we miss our darling! But our comfort is, she is forever safe up yonder where, in dying she said, "It is so beautiful."

Her devoted "Addie,"

LAETTA D. FLINN.

### W. W. Cockerham.

Was born in Belford county, Tenn., August 9, 1819. He came to Hinds county, Miss., when young; was married to Miss A. M. Lee, Aug. 9, 1843. They raised a large family of children; all professed Christ. Several of whom with their mother, preceded their father to the better land.

His second marriage was July 14, 1892, to Mrs. Harriet Obedience Lee, a most faithful helpmeet, who still survives him.

He joined Bethesda church, Hinds county, when young. He loved the Lord's work. He was regular in attendance at church; systematic in giving, upright in his life. He died November 30, 1900. He sleeps in Jesus.  
J. L. P.

### Mary A. Knowles.

Sister Mary A. Knowles was a good woman; her worth will never be known in this life.

Fourteen years ago the writer was present when her husband, "Uncle Sammy Knowles," died in his ninety-first year. He lay as if asleep, and although we were watching beside his

bed-side, hardly knew when he left the shore of time and crossed over the river. Eight members of Camp Creek church have crossed over in less than twelve months.

Who will the Lord call next?

May God's rich blessings rest on the families of the deceased; and may he by his word and spirit guide us in the way of all truth and righteousness.  
S. W. STOKES.

### Miss Maidie Lowrey.

Died at 12:25 p. m., Jan. 1st, in the home of J. Y. Tucker, Sherman, Miss., with whom she was boarding, teaching her fourth session in the Mississippi Normal Institute.

Having united with the Baptist church in early life, she had builded a beautiful and strong Christian character.

As has been said of another, "earthly treasures may and do pass away, but heavenly treasures never, no never." Oh! sad home, weep not, the sweet daughter and sister is at rest.

"One less at home! A dear face missed day by day. But cleansed and saved by grace. One more in heaven."  
J. Y. TUCKER AND WIFE.  
Sherman, Miss., Feb. 12, 1901.

### Whitfield.

Lucy Amelia Whitfield, born in North Carolina Jan. 14th, 1820, married, near Aberdeen Miss., Jan. 8th, 1839, to Dr. Byram Lemuel Hatch. Died in Aberdeen, December 22, 1900, leaving three daughters, Mrs. Hardesty, of Easton Maryland, Mrs. Holmes and Maynard of Aberdeen. Three sons, Neadham, Benjamin and Robert, of Aberdeen. Thirty-one grand children and four great grand children. On date above, leaving trustfully upon the all-sustaining Arm, Sister Hatch passed from this world of shadows to the realities of the bright mansions above. Elder C. T. Kincannon conducting the funeral from Baptist church Sunday, Dec. 3rd, 1900, to which, she had connected herself more than half a century past. Surely in this funeral tenderness was exalted by the dignity of the death. Our community mourns, especially the church, because of the taking away of our sister. One of God's noblest women has fallen. Those whose proud privilege it was to know her, weep, because the warm-hearted, thoughtful, humble, earnest Christly friend comes not again to her accustomed place. Always interested in the work, State Home and Foreign missions, and the house of prayer was always a comfort. Yet we sorrow not as those who have no hope, for she lived the life of a good soldier, and now wears the Christian crown of rejoicing. That crown with pearls, glories bright, which shall new luster boast. When victor's wreaths and monarch's gems, shall blend in common dust.

A. J. BROWN.

### Denman.

As the 30th day of Aug. 1900 was drawing to a close, and the shadows of night were fast falling around, the angel of death entered the happy home of Dr. and Mrs. T. J. Denman, hovered awhile over the prostrate form of little Occie, the pet of the household, then ruthlessly tore her from the fond embrace of her family, little head-

ing the pitiful pleadings of her loved ones to spare her, but bore her away to the Celestial fields, where today she and the little lambs that were so recently called home, are "Pasturing in heavenly meads." Six glad summers had brought only joy, beauty, and brightness to dear little Occie, and each succeeding year had served to tighten the cords of love more closely around her, it seemed in premonition of the coming separation.

Grieve not dear father and mother for your darling. The Savior has said, "Of such is the kingdom of heaven." As the days pass on there will often come to you,

"The touch of a vanished hand,  
The sound of a voice that is still,"

to comfort and beckon you on and upward to join the glad throng around the eternal throne.

"We miss her in our joys and sorrows; She was our life, our center and our sun.

And yet we would not call her back, but whisper

Oh God! Thy will be done."

COUSIN EMILY.

### McNair.

At her home, near Learned, Miss., Feb. 8, 1901, Mrs. E. A. McNair.

She was a faithful member of Salem church, true believer in Christ, loving and helpful wife, good and ever thoughtful mother, and as gentle as a dove in her social and religious bearing. God be merciful to her sadly bereaved husband and two little boys. Deacon E. A. McNair is one of the best men I ever knew. He takes his bereavements as all Christians should.

CHAS. L. LEWIS.

### Mrs. M. E. Honea.

Sister M. E. Honea, age 68 years, wife of R. A. Honea, who had been a member of the Aberdeen Baptist church for 50 years, died at her residence in this city Feb. 7, 1901, having lived to see quite a family pass over the river. Sister H., humanly speaking, had many trials, but God's grace has been sufficient. Funeral from her home February 8th, conducted by Pastor C. T. Kincannon. May her faithfulness amid many trials, be the encouragement to more active life of the relatives left. Especially will we pray God's blessings upon the little grand children who will miss her so much.

A. J. BROWN.

### Mrs. S. H. Matheny.

Sister S. H. Matheny, at the age of 68 years, who had been a patient, tender mother, faithful wife, an active member of the Aberdeen Baptist church for 48 years, died at her home in Aberdeen, Miss., Dec. 2, 1900, and was buried from the Baptist church Dec. 3, 1900; funeral conducted by her pastor, Rev. C. T. Kincannon, assisted by the Rev. Wilkinson. Truly her gain is our loss. She was an earnest, devoted Christian; and truly did she find pleasure administering to the poor; the sick room found her doing what she could. May God bless the children, and especially the aged husband, soon to follow on.

A. J. BROWN.

### Mrs. W. A. Alliston.

This good woman was born April 10, 1852; was married to Bro. W. P. Alliston, October 12, 1880. She was converted in early life, and lived a consecrated Christian till her death, which sad event occurred at her home, six miles west of Steens Creek, on Jan. 9, 1901. She was faithful as wife, mother and friend; and in her death the husband and five dear boys have sustained an irreparable loss. But we take courage in the firm belief that while we shall never see her, as the afflicted one that she was, we will meet her after glories unspeakable have dawned upon her.

HER PASTOR.

## Marriages.

### Garrison-Saxon.

Mr. John C. Garrison and Mrs. L. O. Saxon, Jan. 30th, 1901, Rev. J. C. Johnson officiating, Meridian, Miss. "What therefore God hath joined together, let no man put asunder." Matt. 19:6.

### Herring Wells.

At the home of the bride's parents, Mr. and Mrs. S. L. Herring, near Bolton, Miss., on Feb. 12, 1901, Miss Edna C. Herring to Mr. W. S. Wells, by Chas. L. Lewis.

## GENERAL MISSIONARY CONFERENCE M. E. CHURCH, SOUTH.

New Orleans, La., April 24-30, 1901.

Reduced Rates via Southern Railway.

On account of the General Missionary Conference of M. E. Church South, at New Orleans, La., April 24th to 30th 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans, La., and return, at rate of one fare for the round trip. Tickets will be sold April 22, 23, 24, 1901, with final limit to return until May 2, 1901. For further information call on Southern Railway ticket agent.

## OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol street; Phone No. 114. Jackson, Miss.

## PRESDENTIAL INAUGURATION.

Washington, D. C., March 4, 1901.

Reduced Rates via Southern Railway.

On account of the Presidential Inauguration ceremonies at Washington, D. C., March 4, 1901, the Southern Railway will sell tickets from all points on its lines to Washington, D. C. and return at rate of one fare for the round trip. Tickets will be sold March 1, 2, 3, 1901, with final limit to return until March 9, 1901.

For further information call on Southern Railway ticket agent.



## Woman's Work.

## Self-Help.

We are often given to believe  
That if we had a chance  
To fortune's highest pinnacle,  
We'd rapidly advance.  
But though fair opportunity  
Will point the road to wealth,  
Whether you'll succeed or not  
Depends upon yourself.

We think sometimes that if our lives  
Were cast in pleasant places,  
We'd bear ourselves with noble mien  
And evince kindly graces;  
But he who never acts fairly well  
When life's skies are seditions  
Will not be apt to show true worth  
When they have grown propitious.

You'll find the world about the same  
In every place you go;  
And it will ever demand of you  
The best that's in your store;  
And this life here will ever cast  
Its changing skies above you,  
And people everywhere will make  
The same requirements of you.

And when you fail to do your best  
In any sphere or place,  
The same weak will will hinder you  
When you have changed your base.  
For though good fortune favor you  
With means to grasp life's wealth,  
The winning of the victory  
Depends upon yourself.

—ERON OPIA GREGORY.

## Romans 16

We find in this last chapter of the most important book in the Bible that the writer makes special mention of eight women who had distinguished themselves in Christian service. (v. 1) Priscilla was a noble Christian woman who lived near Corinth in a town called Cenchrea. She was a member of the church at Cenchrea. She was a lady of wealth, perhaps a widow, who had been a great help to Paul. He says, here, she had succored many saints and himself among them. Let us imitate her in her zeal for God's cause and kindness to saints. (v. 2-3) Priscilla, the second woman mentioned in this chapter, who she had a very devoted Christian husband, must have been his superior in point of intelligence. We suppose this from the fact that her name nearly always precedes that of her husband Aquila. (See Acts 18:2) The Bible first acquaints us with this woman and her husband as tent-makers at Corinth, with whom he had joined himself to work at the same trade. She and her husband, became useful Christians and devoted friends to the Apostle. Their devotion was proven by offering their own heads on the block to save Paul's life. At the time of the writing of this epistle she is living in Rome, and a church is organized in her house. She and her husband must have done

great work for Christ's cause.

They instructed Apollos, the Alexandrian orator, which resulted in making him a mighty power in convincing the Jews that Jesus was the Messiah that should come. See and read Acts 18, 24-28.)

By this, all Christian ladies should be encouraged not only to take lively interest in God's service, but to endeavor to become so intelligent in the doctrines of the Bible that they may be able to give perfect instruction to any inquiring soul who may have imperfect views of our Lord's teachings.

Who knows but some member of this Union may have the privilege, as did Priscilla, of planting the rich truths of Christianity in the mind of some boy or man who shall, like Apollos, make a mighty laborer for our God.

(V. 6) The Mary mentioned here is an acquaintance of Paul, whom he names for her faithful labors for the church at Rome. Like that other Mary, a sister to Martha, she had doubtless "done what she could." So each of us, by simply doing the loving service of our Lord, may win this rich commendation.

(V. 12) Tryphena and Tryphosa, from the similarity of their names, must have been sisters. The Apostle says of them, they "labored in the Lord." So many claim to be in the Lord, and yet so few labor in the Lord. Let each of us so live and act that this can be truthfully said of us at any and at all times.

(V. 13) From the fact that, in all of his writings, Paul never mentions his real mother; it is supposed that she died while he was very young. During all his great career he had no place he could call home. It is a real joy to learn from this verse that Rufus' mother had entertained and treated the homeless and motherless Apostle kindly and tenderly that he applies to her the loving appellation of "mother." May we not, by this, be reminded to treat God's servants so kindly and tenderly that in after years they may remember us—if not as mothers—as holding a very dear place in their memories?

(V. 15) Julia and Nereus' sister is mentioned as deserving of salutations. The importance of women taking active parts in Christian and church work, as well as the success attending their labors as is learned from this chapter, should impress us that we, of this Society, as well as all other Christian women, who will study this, as well as many other parts of the Scriptures,

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should take courage and renew our energy in the work of our Master.

T. J. MOORE.

## To Baptist Women of Mississippi

We know the report for last quarter was a sad disappointment to our women. Either we have lost our zeal or relaxed our efforts. This, too, for the last quarter of the old century. It was not too much to expect that it should be the crowning quarter of all that preceded it. There is nothing we could have wished more than that it should have been the high tide of our achievement. Retrogression is always to be deplored. It is a violation of the natural order of all laudable undertakings. Retreat is humility. Painful regrets are the sequel of a failure to do one's best. To fall short of his duty is attended with serious and harmful effects upon one's self. The quarterly report is not one of mere dollars and cents. It may argue a flagging of our interest in the cause of the Master. It may show an indifference to the salvation of lost souls, an indifference to those vital issues which overwhelmed our dear Savior in agony and blood, sending him to Gethsemane and the cross. God forbid this should be. It may mean our hearts are shut up to the Christly enthusiasm which fires the hearts of our sisters in other States. It is certainly a premonition of our failure to do what we have been asked to do for Home and Foreign Missions during the Convention year. What we have been asked to do we have promised by all that is sacred to endeavor to do. We are asked and expected to give \$3,500 this year. *We can do it. We ought to do it.* There are fifty or sixty thousand Baptist women in Mississippi. These could give this amount themselves in one month, if they would. It would not cost any sacrifice to do it. But little if any, self-denial will be required to raise twice the amount. If our Women's societies, circles and bands would bring their hearts and hands to this work before the close of the present quarter that sum and much more could be realized. God help them to do it. Let every society give themselves wholly to this work for the next three months.

Our Baptist sisters all over the South expect us to raise \$3,500. They know we are able to do it. We have promised to do it. That promise was made to the Lord. Made in the sanctity of his presence and we trust under a holy impulse inspired by his Spirit. The obligation is binding upon us always to do what we can whether we promise or not. This obligation is not one of promise simply but of relation to our God. The obligation is as binding as the infinite love of our Savior can make it. It is as imperative as the peril of lost women and men can make it. To refuse to do our best for the next quarter is to let men and women, dying men and women, go without the bread of life. It is to refuse the hand that helps to those who are going down in the awful gulf of endless despair. What can be said that will stir our women's societies through the State to an untiring effort during the next quarter?

Dear sisters, let us recover the loss we have sustained and push forward until we have reached the remotest outpost of duty. While we work let us not forget to pray. If you are begirt about with conditions which forbid you giving of material possessions, or inducing others to give, you can pray for the power and blessing of God's Spirit upon the work "that the word of God may run and be glorified."

Yours in the work,  
MRS. WM. R. WORDS.

## GARDEN SEEDS

All package seeds sold for 2½ cents a package—same quantity you have always paid 5 cents for. Write for

**JACOBS' 1901 ILLUSTRATED SEED CATALOGUE FREE**

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## Temperance.

Kansas Prohibitory Law and Mrs. Nation.

A large majority of the people of Kansas love the prohibitory laws as they do their public school system. If not betrayed by political rascality, they will keep these laws forever.

The attorney general and governor of Kansas have one of Smith's cotton-strings for a backbone, and will not act in accordance with their oaths of office. It is well that the heroine furnish a good example for the Governor. She may get before the Supreme Court of Kansas and see who has been violating the law, these white apron agents of Satan, or the brave woman of Kansas that have taken her life in her hands and is demolishing the unlawful dram shops in order to arouse public sentiment against the law-breakers. It is strange that the people have their names on the church book will elect men to office that will refuse to enforce the laws as found on the statute books.

In 1879 I said I would not vote for an openly immoral man, a man that drank whiskey himself or gave it to others to obtain their votes—and was not in favor of the suppression of the liquor traffic, and I have not done so knowingly.

W. H. P.

## Let the Preachers Alone.

In its issue of January 17, Both Sides, published at Minneapolis, proceeds to illiterate its title by publishing in its patent inside a portrait and glowing eulogy of Ira D. Sankey, the singing evangelist, while its weekly column by "Smiler" rips various and sundry preachers and congregations up the back with a saw edge machete—appropos of nothing at all, apparently, except the writer's personal animus against religion, which is both bad taste and bad policy. Ministers who step aside from their legitimate function of inculcating spiritual truth to lead their pulpits to the prohibition propaganda are legitimate subjects of criticism by liquor trade publications, but until they do so they are entitled to be let alone. Such indiscriminate attacks and sneers are as unjust to the many ministers who are not prohibitionists as they are unpleasant to the many persons engaged in the liquor traffic who are devoutly religious.

BARRELS &amp; BOTTLES.

A man engaged in the liquor business who was devoutly religious would be in good company when

he was with the minister that was not a prohibitionist.

W. H. P.

The Commissioner of Internal Revenue reports seizures of 2,357 illicit distilleries during the last year, besides 165 registered distilleries which were reported for seizure. It is hard for Uncle Sam to "Regulate" his partners the distillers.

W. H. P.

## A Perfect Impersonation.

A man here is charged with impersonating an officer because he went to the side door of a saloon, gave three raps, and got a drink—South West.

LIQUOR PAPER.

Lecompte, La.

Correspondent for The Times-Democrat on Jan. 30th, sends the following special:

"At an election held here yesterday, the voters decided against the prohibition element by a vote of 39 to 30, and saloons may now be conducted in this town.

For two years the jug trade from other points to this place has been extensive, and in all corners of the town illegal liquor traffic was carried on. By voting to license saloons it is hoped to do away with the evils at present existing here."

This is a fine record for a town of 69 voters, 39 of them toughs, supposed to be drinkers themselves and want their children manufactured into drunkards, drunk enough to make the jug trade from other points extensive, and besides in all corners of the town illegal liquor traffic was carried on. "By voting to license saloons it is hoped to make sober men of them" and to reform the Mayor and Marshall. That is fine logic; make it possible for the agents of hell to open saloons, make it lawful to sell distilled damnation will stop the use of liquor and cause officers to respect their oaths and enforce the law—who would want to move to such a town? I would suggest that missionaries be sent there to preach Jesus and him crucified, total abstinence for those 39 thirsty souls, the indictment of their executive officers and the election of men that are not in sympathy with lawless people and recognize the nature of an oath.

W. H. P.

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Cure guaranteed of the worst case by taking four to sixteen bottles of B. B. B. (Botanic Blood Balm). Have you aches in bones or joints, ulcers, persistent eruptions, scrofula, sore mouth, gums or nose, festering eating sores, cancer? Then B. B. B. will heal every sore, make the blood pure and rich, and stop every ache. B. B. B. tried thirty years, and cures especially the deep-seated old cases. Drugists sell. Trial treatment free by writing Blood Balm Company, Atlanta, Ga. Medical advice given.

## MOZLEY'S LEMON ELIXIR.

## A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

## Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFITH.

Reevesville, S. C.

## Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed. N. D. COLEMAN.

Beulah, S. C.

## Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

## Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.

C. H. BALDWIN.

No. 98 Alexander St., Atlanta, Ga.

## Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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## FAMILY-RECORD

One of the most beautiful pictures in colors. Upon a background of Pure Solid Gold rests the Family Record in the shape of a handsome volume with Gold Clasps upon a cushion of crimson velvet with a beautiful gold tassel. On the pages, under different headings are spaces in which to write the name and date of birth. On either side is a beautiful scroll on which to record marriages and deaths. On top of the picture are the words, "Family Record" in the richest lettering known to printer's art. Under this are spaces for father's and mother's pictures. In the lower part of the picture is a beautiful home scene. The dear old grandparents, the handsome, stalwart husband and happy young wife, the loving daughter and baby-boy—the idolized grandchild, are all gathered around the table, while grandfather reads a portion of God's Holy Word. A truly beautiful scene. Underneath are the words "God Bless Our Family." Around this picture are eight spaces for photographs of other members of the family, each space enclosing a gem flower piece. Elsewhere on the picture are scattered creeping vines, buds and blossoms in rich confusion, the whole resting on, and thrown into bold relief by the gorgeous background of Solid Gold which produces a picture of dazzling beauty.

**AGENTS NOW IS YOUR TIME.** Our regular price is 50 cents, but to any one who sends this advertisement we will send one for 25 cents. Our price to agents: 12 for \$1.75; 50 for \$8.00; 100 for \$11.00. We pay all charges and return money for unsold pictures. N. C. Jackson, Filmore City, bought 375 Records for \$41.75; sold them for half price, 25 cents each, in five days, making \$52.50 clear profit. Can you do better? We have 5,000 testimonials and want yours. Address

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Fine Fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact everything up-to-date in my line of business. Cheapest bananas in the city. 350 West Capitol Street, Jackson, Miss., at corner, by Union Depot.



## Baptist Young People.

The following letter is of special interest to us, and of general interest as well, inasmuch as it tells of the examinations; therefore, we give it to our readers, that they may govern themselves accordingly:

FEB. 16, 1901.

REV. W. P. PRICE, WINONA, MISS.

MY DEAR BROTHER:

We are pleased to note the interest which you take in the educational feature of our work, and the many kind references which you are pleased to make of it in the columns of THE BAPTIST. We have read, with peculiar pleasure the article which appears in the issue of February 14th, and have taken the liberty of quoting therefrom for our field notes. You will permit me however, to call your attention to an error in the time for the examinations. They occur in April instead of May; and all papers must reach our office as soon after the first of May as possible, being mailed on or before the first day of the month. This will possibly make some differences in the plans of young people.

Appreciating your interest, and wishing you continued prosperity, believe me, with kind regards,

Yours very sincerely,

E. E. CHIVERS,  
General Secretary.

Lena, Miss.

DEAR BRO. BAILEY:—As I send you substantial evidence of my friendship and loyalty to our excellent State denominational organ, THE BAPTIST, permit me to say a few things concerning the Master's work in this section of our State.

We have had unusually good weather, good roads and beautiful Sabbaths, all of which help to make church services in rural districts more successful. We have some very active pastors in our Association, who are earnestly leading their flocks to participate in all the lines of our denominational work.

My field of labor this year comprises Friendship church here at Lena, Walnut Grove, Harpersville and Tuscola. I am pleased with the start they have made in the new year and the new century. Friendship last year gave sixty dollars for missions. She has now laid her plans to raise at least one hundred this year. Walnut Grove and Harpersville have also resolved to "lengthen their cords and

strengthen their stakes" along mission, as well as all other, lines of church work, and are proving their sincerity by the noble start they have already made. Tuscola, our mission church, has her house ready for use except laying the floor, putting in the sash and hanging the doors. The house is neat in appearance, of good material and workmanship, and when completed and painted it will be something of which the community will be justly proud.

You must say something about our new railroad occasionally in THE BAPTIST. Our people are wild with expectation and enthusiasm over the prospect. Thousands of acres of land and notes for thousands of dollars are being donated to encourage its construction. One of the proposed lines for its track passes right through Lena, and near both Tuscola and Walnut Grove, on to Philadelphia, Macon and Columbus. Experienced railroad civil engineers who are here now making observation surveys, say there is no section this side the Mississippi river that is so susceptible of development and so inviting to railroad construction as this.

Jackson should lend this enterprise all the immediate encouragement and aid in its power. Its benefits to Jackson would be enormous.

Whether the railroad comes or not, we Baptists are going to humbly try to hold the fort for our Lord.

May God bless our paper with all of its corps of workers and writers.

T. J. MOORE.

The ladies of the W. M. U., observed the week of prayer in the Baptist Church of this place, beginning January 6. These were most gracious meetings. Many who had never taken any part in leading before, came boldly to the front and helped to steer these gatherings through most successfully.

God will surely bless our feeblest efforts and make us stronger for having attempted anything in his name.

Our Xmas offering for China was very good. Our Society is in splendid working order. May God bless other like organizations and may we hear from others who observed the week of prayer.

May prosperity attend THE BAPTIST and through this medium may the Editor so direct his pen that hosts will be marshalled into the field to help gather sheaves for the Master.

MARIE WEATHERSPY,

Sec'y. W. M. U.

Crystal Springs, Miss.

WHEREAS, Mrs. E. D. Palmer, has removed from our city, and consequently has resigned her office as President of the society, the members feel it a privilege to express their appreciation of her faithful and efficient services rendered during the past year, therefore be it

*Resolved*, 1st. That we tender our gratitude for the interest manifested in our Society, and for her interesting zeal and energy in all work, thereby stimulating us to greater efforts.

*Resolved*, 2nd. That we pray God's richest blessing upon her and her family, and commend her to the confidence and sympathy of our sisters wherever she may go.

*Resolved*, 3rd. That, these resolutions be spread upon our minutes, a copy be given to Sister Palmer, and furnished our State paper for publication.

Unanimously adopted by the Society.

Dec. 6, 1900.

### A POSITION WANTED.

A young lady of experience in book-keeping, stenography and typewriting, owning her own machine, and highly recommended, desires a position. For further particulars, address THE BAPTIST, Jackson, Miss.

(41).

Dr. W. W. KERSH,

Magnetic Healing

"Weitmer Method"

AND Osteopathy.

CLINTON, MISS.

Office in residence.

STATE OF OHIO, CITY OF TOLEDO, } ss.  
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December: A. D., 1896.

SEAL.

A. W. GLEASON,  
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

Hall's Family Pills are the best.

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., January 8, 1900.

Mr. W. H. Jones, Vicksburg, Miss.

Dear Sir: This is to certify that I purchased a bottle of Hall's Great Discovery from you and having used same can unhesitatingly say that I do not think there is anything to equal it. I was troubled for six months with lame back and inability to stand up straight and breathe without pain. I congratulate the manufacturer of the medicine most heartily, and take great pleasure in permitting you to use my name in connection with the merits, and hope that those suffering from kidney and bladder trouble will avail themselves of the relief afforded from its use.

W. E. LOWREY.

## FOUR NEW PICTURES

In 18 Beautiful Colors, Size of Each 16x22, Quite New and Exceedingly Handsome.

**Rock of Ages!** Many beautiful pictures of this subject have been made, but none can compare with ours in beauty. In the center of the angry waves stands the "CROSS OF CHRIST" the "ROCK OF AGES." A female figure is struggling to gain refuge on the rock where the "weary are at rest."

**Guardian Angel!** Two little rambling children are rambling along and suddenly come upon a precipice; a beautiful Guardian Angel lovingly protects them from danger.

**Lord's Supper!** A magnificent picture showing our dear Lord and all his Apostles. The preparatory work of this picture cost over \$400.

**Christ in the Garden!**

Our dear Lord before his Crucifixion. In the background we see the sleeping disciples.

These pictures are well worth \$1.00 each. To introduce them we will send the entire lot for 80 cents; or any one for 25 cents. Wholesale prices to agents, 12 for \$1.75; 25 for \$3.25; 50 for \$6.00; 100 for \$11.00. Write today to

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Take Laxative Bromo Quinine Tablets. All druggist refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c

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